

July, 1958

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... because she loved much

Feast — July 22

ST. MARY MAGDALENE

by Massys

The Holy Cross Magazine

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1958

Christian Priesthood

BY DON H. COPELAND

THE solemn occasion of the Ordination of a Priest is one on which our Church not only provides that a sermon shall be preached, but one on which the choice of the sermon subject is not left to the discretion of the preacher.

Clearly it is the mind of the Church that the Duty and Office of Priests, the necessity of this Order of Sacred Ministry in the Church and the manner in which the faithful are to regard and esteem that office are of prime importance. Plainly this particular sermon is not addressed to the ordinand. Presumably he already knows the nature of the Office, its duties and its necessity, else he would not have chosen this sacred vocation and its sobering difficulties for his life's work, and we would not be here at all. This sermon is placed at the beginning of the rite; the theme determined and it is addressed to you, the faithful, because it is important that

you have a right understanding of this ministry and of your relationship to the Church's priests.

There are many kinds of Christian ministry and many kinds of ministries claiming to be the authentic ministry of the Church of God. You must know how to discriminate. Behind the Sacred Ministry of the Church of God with its three Apostolic Orders or grades, bishops, priests and deacons there stands the Church itself. We cannot grasp the inwardness of our ordained ministry until we have a true understanding of the nature of the Church. So it is to this that we must give our attention.

What is the Church?

To see the Church in perspective undistorted nor myopic we must first of all see God in Revelation and in Action. The living and true God, the One and Only God the Father, who is Creator of all that is, has re-

vealed Himself through His chosen people, through His prophets, and finally and completely in His only Son Jesus Christ our Lord. He is a God, not of mythology or philosophy, of speculation, of identity with His creation or essentially unknowable. He is the Almighty God who acts in human history, who has revealed Himself in the historical order where men and women live and move and have their being. It has been here on the plane of human experience that God has confronted man with Himself and those who have eyes to discern have seen Him and in particular those who have eyes to see could read the living Word, the Word made flesh.

Look first at life on this planet as recorded in the pages of the Old Testament. There we find a people, a people of the Near East, few in numbers as nations go, in fact a small Semitic tribe. Yet this people in spite of humanly insurmountable odds become Israel—the nation—a community—the People of God. And they were constituted the People of God by redemptive acts of God Himself. These acts were historical. They happened at particular times and places as truly as the events of the world wars of the twentieth century. These people experienced a deliverance, a deliverance at once so profound and meaningful that ever after it was to remain in the foreground of their thoughts. They called it *The Exodus*. They were delivered from slavery to the tyrannical taskmasters of the Egyptian state. This exodus, this deliverance, this bodily and material redemption was always seen by these people as something *God had done*. It was always interpreted as a great divine act of redemption.

So Israel was a “redeemed people.” The Passover Feast, greatest of all feasts of the Jews, was the constant reminder of this.

“It shall be that when thy son asketh thee in time to come, saying, ‘What is this?’ that thou shalt say unto him, ‘By strength of hand the Lord brought us out of Egypt.’”

And the Passover Feast was the recital of the saving event of the Exodus which was followed by the covenant on Mt. Sinai, a covenant making these people God’s own

special people, charged with making His ways known to *all* men, and it was sealed by sacrificial blood and thereby they were constituted a “Congregation”—People of God.

Now a Christian, whatever else he is, is one who believes that God has acted again in history to effect a redemption. He acted in Jesus Christ. There has been a second redemption, the Redemptive Act of God in Christ Jesus. This is a spiritual redemption. Men, if they receive it in Faith, are redeemed from the power of sin and death. This redemption is more than the redemption of souls, the whole Created order of nature redeemed. As we are told by the Apostle Paul:

“The Father hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son: in whom we have redemption . . . even the forgiveness of sins . . . and having made peace through the blood of his Cross, by Him to reconcile all things unto Himself, I say, whether they be things in earth, or things in heaven.”

The Christian Good News, the Gospel, is the proclamation of the event of the Person who is Jesus Christ, the proclamation of God’s Redemptive Act in Him. That Act is all inclusive of the Incarnation of the Son of God, His Conception and Birth of the Blessed Virgin Mary, His sinless life, His public ministry, His institution of sacraments, His means and pledges of His grace, His sacrificial death upon the Cross, His rising again on the Third Day, the Commissioning of His Apostles, His return to the heavenly realm and the outpouring of the Holy Spirit in Power upon His Church. This is One Act.

Only when Israel—the nation—the People of God who had experienced the deliverance of the Exodus rejected Jesus the Christ did He then choose out of the nation a *new Israel* to be the embodiment of God’s revealing power and love. This New Israel, the called-out-ones of faith in Christ, is the new society established in His Blood, as the new Israel was established in the sacrificial blood of the covenant on Sinai. *This is the Church*

true Israel, the holy nation, a continu-
 of God's plan. God's chosen method of
 relation and redemption had always been
 through a society, a community, not through
 books or preachers, but through a body.
 Just a nation. Then on its failure (for He
 given man the precious gift of free will)
Ecclesia—the Assembly of the called-
 ones, based this time not on race, but on
 personal adhesion and testified by the initia-
 of Holy Baptism. The Church is not a
 voluntary association. It is the God-created,
 Christ re-founded community, the covenan-
 people. St. Paul calls this Divine Society
 Body of Christ. The Cree's call it the
 Ge, Holy, Catho'ic and Apostolic Church.
 The title page of the Book of Common Prayer
 calls it The Church. The ordination for-
 mula speaks of it as the Church of God.

Now such a divine organism must have an
 authentic and authoritative ministry; men
 commissioned by authority of our Lord Him-
 self to do His work, to act and speak for
 Him, to minister His saving Priesthood so
 that His Body can continue to do and to
 which those things begun by Jesus until His
 coming again in Judgment at the consumma-
 tion of all things. Moreover, such a ministry
 must be discernable to all men as coming
 from Him without break in His Church and
 His authority. What this ministry does
 He does in and through those He commis-
 sioned to be His Apostles. It must be seen
 that this apostolic ministry is preserved and
 handed on to succeeding generations, first in
 fullness to the bishops, successors of the
 apostles in plenary jurisdiction and also in
 part and with limitations to lower ranks, the
 priests and deacons. This Ministry of the
 apostolic Succession preserved and insisted
 on by this Church does just that. It had its
 origin not in any device of man, but in the
 will of God through Jesus Christ.

Return now in thought to God's Act of
 redemption in Christ Jesus. There is only
 one able to offer by the oblation of Himself,
 full, perfect and sufficient sacrifice, oblation
 and satisfaction for the sins of the whole
 world; One, as the author of the Epistle to
 the Hebrews discerns, Who is a *True Priest*,
 the only Priest. The ministerial order of

Priests is the organ of His Priesthood. The
 Priest stands before and between the Chris-
 tian People and God. Not as an obstacle or
 barrier but as a door, a way to salvation.
 He mediates God to men and men to God.
 He is a reconciler. He speaks for God to
 men and speaks for men to God. This is the
 valuable symbolism of the eastward position
 of a priest when he stands at the altar; facing
 altar-wise or Godwards when performing
 the Action of Christ; facing the faithful when



calling them to join in that action in prayer,
 offering, repentance and communion. A
 priest's true and primary function is to be
 another Christ, to stand before the altar, to
 offer and plead the sacrifice of the death of
 Christ; to dispense the supreme means of
 grace, the Blessed Sacrament of His Body
 and Blood, for the healing and refreshing of
 your souls.

The priest is first of all not an organizer,
 a community errand boy, an administrator or

a preacher, but a steward of the mysteries of Christ. He is one who brings reconciliation of men with God and men with men; he is a teacher not of isms and fads or personal theories and opinions, but of the "Faith once delivered to the Saints." He brings blessing and healing to bodies, spirits, and souls. He must at times administer discipline, the discipline of Christ, doing so in love of the Church and in love of souls. The essential duties of a priest, which cannot be performed by anyone but a priest, are to consecrate the Eucharist, to give absolution to sinners, to anoint the sick, and to bless in the name of the Church. Dr. Moss, in his exposition of "The Christian Faith," points out that "anyone may bless, as a father blesses his children, but the blessing of the Church is given only by the bishop, or, in his absence, by the priest." He further reminds us that "All these duties of the priest belong properly to the bishop. In early times the bishop, when present, was always the celebrant of the Eucharist. The absolution and the blessing in the Eucharist are still given by the bishop of the diocese—THE bishop—(or the suffragan who represents him) even though he is not the celebrant."

Guided by the Holy Spirit, the Church has, since the first centuries, united the reading and exposition of the word of God with the eucharist offering in one great unity and has desired that the same priest be "minister of the Word" and "minister of the Sacraments." In his ministerial function the shepherd of souls does not speak as a president of an association or director of a club, or even as a college professor. In the pulpit of the Church where he speaks by virtue of his order, because he is a priest, he does so as teacher and guide of the souls entrusted to him, deputy of God, ordained, appointed and sent by the bishop, successor of the Apostles. Here he carries out in the best way the order given by St. Paul to Timothy "preach the word of God, be urgent in season and out of season, convince, rebuke and exhort, be unfailing in patience and in teaching."

But observe that the pulpit is not detached or separate from the action of the Church in her worship. There is a mystical union of

the word of God and the Bread of Life which is wonderfully realized in the corporate offering of the Church's worship. This mystical union which obtains in the sacred liturgy between the word of God and the Bread of Life brings it about that the priest comprised in his person two functions: he is as much "minister of the Word" as "minister of the Sacraments." A priest who knew well how to celebrate the Holy Eucharist but did not know how to break the bread of the word of God to the faithful would be only half a priest. Your priests are related to the members of the Body of Christ and especially to the souls committed to their nurture as fathers to members of families. The pastoral relationship is a paternal-filial one. Because he is a priest and so represents Christ in His Holy Church, His authority is from above, not from below. The priest therefore rules as a father and should be regarded by all and treated by all with filial love, respect and obedience.

Christianity is not a system of theology, a code of morals, or a way of life that is arrived at by democratic vote of the majority. It has the quality of "givenness," echoed in the New Testament phrase "the faith once for all delivered." It is something received, entrusted to us. Hence each one in his own order and degree is a steward of its mysteries. In like fashion the Church's Ministry has the same "givenness." It is not a thing created or delivered by the people from below. You cannot make the priest. Furthermore, as our Prayer Book says, the priest is our "spiritual pastor and master" to whom it is our duty to subject ourselves as to one who represents Christ. Therefore the laity should esteem the priest highly not because of the man he is, but because of the office he bears.

My brother:*

Never in the world's history has the work of priests of Holy Church been so needed, seldom so difficult. Your ministry begins literally at the end of an age—the end of the modern world. Its entire span will be within what men are calling the atomic age, b

* The Rev. George McCormick, ordained in Trinity Church, Miami, Florida, January 11, 1955

uch they do not mean an age of greater
er forces than ever before handled by
n. They mean an age in which the prob-
of power lies at the heart of its culture.
age of constant danger, an age when the
between Christianity and the world will
more sharply and cleanly drawn, an age
which man will not have power over his
own power; all this because he rejects
God of Power to whom you are commit-
ing your life and your faith.

will charge you to keep first things first in
your ministry, to maintain a right emphasis,
remembering always your office and the Will
of your Master. You will be called upon to
commodate, to temporize, to "water down"
the Faith and practice of the Church in the
interests of expediency and a spurious
broadmindedness." You will be tempted to
treat from the world of men and establish

an un-Christian dichotomy between the
Church and the World. That would be more
comfortable than facing the challenge of a
hostile secularism without, and of worldli-
ness within the Church.

But, my brother, we are not called to com-
fort, but to offer sacrifice, which offering in-
cludes "ourselves, our souls and bodies" as
we are taught in the liturgies of Christian
worship. And every day as you rise to mini-
ster Christ to the souls and bodies of men,
bear in mind that what you do, you do not
do in your own strength, but "it is God who
worketh in you, both to will and to do, of his
good pleasure." "For the perfecting of the
saints, for the edifying of the body of Christ;
till we all come in the unity of the faith, and
of the knowledge of the Son of God . . . unto
the measure of the stature of the fullness of
Christ."

Unto The Altar Of God

BY ESTHER H. DAVIS

Agnus Dei



Lamb of God, we kneel before Thee, each
of us holding his sins in his hands. With
sorrow and contrition we offer them unto
Thee, for only Thou canst deal with the sins
of the world. The burden of them which is
intolerable to us weighs heavily on Thee,
even to the death. Our sins have pierced
Thy hands and feet and nailed Thee to a
cross. Our sins are forged into a spear which
daily pierces Thy sacred heart. And yet we
are to ask Thy forgiveness, beseeching
Thee to have mercy upon us. "Lamb of the
Father," we cry, "receive our prayer."

Thou art the Sinless One, pure, without

spot or blemish, the only sacrifice God could
accept in reparation for the sins of the whole
world. On Thee were laid all our iniquities
and Thy wounds are our richest treasure.

In Thee are justice and compassion met.
Our sins are real and tangible, and cannot
be ignored. Perfect and absolute justice de-
mands their payment in full, nor can it allow
the sentence to be remanded or reduced. But
Thou knowest we alone can never meet the
demands of Thy justice, for how can mortal
man make restitution to Infinity? Our off-
ences are against Life and Thee, and we are
powerless to pay their price. But Thou

hatest not anything that Thou hast made, nor canst Thou abandon Thy creation. Compassion sent Thee down from Heaven, to pay our debt and set us free. Our judge and Saviour Thou, and on the cross which shamefully we made for Thee, our God, Thy mercy is revealed. From it Thy mercy flows, a never-ending stream, and on that stream our sins are borne away.

Lamb of God, Thou hast granted us mercy. Receive now our prayers which we make with penitence and humility, offering unto Thee our love and lives, our souls and bodies. Thou couldst command our service and devotion, but we are free and Thou wilt not compel nor force our love. A surer way is Thine. Having looked upon Thy Beauty once we are no longer free, but must remain forever prisoners of Love. We are redeemed by Thy sacrifice, purchased with Thy blood,

restored through Thy compassion. Freed, do we acknowledge our dependence and indebtedness, for we are enraptured by Thy Goodness, enthralled by Thy Perfection, enamoured of Thy diversity, and fettered by Thy Love. All that we are can never repay Thee, but all that we are belongs to Thee. Joyfully do we dedicate ourselves anew each day, owning no other Master, asking no greater blessing than to be lost in Thee.

They love the most to whom the most has been given. Thus does our love rise up to meet Thine own in an increasing flood. Secure in the knowledge our sins have been removed, confident of Thy mercy, resting in Thy love, one further blessing results from all of these, one we receive before we ever ask. O blessed Lamb of God, grant us Thy peace!

Semantics Of Light

BY SISTER IGNATIA, O.S.H.

Recently on TV we heard an inquiring reporter ask an astronomer whether his visual journeys among the light years and galaxies didn't give him an uncomfortable feeling of man's insignificance. His reply fascinated us. He said that, on the contrary, the lesson of modern science is that man is really at the middle of things. For example, he explained, in terms of mass, if you start with the smallest identified unit of matter and run through all the galaxies to the boundaries of the cosmos itself, you find that the human body ranks about halfway. (We have to admit that his logic shook us a bit.) Moreover, our sun is a middle-sized star not too far from the center of a middle-sized galaxy not too far from the center of known space. So, there you have it. Copernicus was wrong after all, the universe is anthropocentric, and Man the monarch of all he surveys. A sort of middleclass monarch in a bourgeois cosmos. We'll bet our bottom dollar that THE individual man at the dead center of all this wonder is an astro-physicist from Muncie, Indiana.

(From an Editorial in *The New Republic*, Feb. 3, 1958)

A man of science says, "The affairs of the world are carried on by words."

But what meaning have words apart from the person who utters them?

The Theologian says, "There was a man

sent from God whose name was John. The same came for a witness . . ." And John himself declared, "I am the voice of one crying in the wilderness . . ." The Theologian says, "In the beginning was the Word, and the Word was with God, and the Word was God . . . All things were made by him; and without him was not any thing made that was made."

Words, the Word and the affairs of the world are a catena with man in the center. But who can see?

The Reporter asking the Man of Science if light-years and galaxies do not give him an uncomfortable feeling of man's insignificance is trying to see.

The Astronomer almost sees when he says "On the contrary, the lesson of modern science is that man is really at the middle of things."

The Theologian does see when he says that the Word of God is "the true Light which lighteth every man (including the As

onomers and the Reporters) that cometh
the world."

Again the Astronomer almost sees when
says, "In terms of mass, if you start with
smallest identified unit of matter and run
rough all the galaxies to the boundaries of
cosmos itself, you find that the human
ranks about halfway."



The Theologian tells him, "The Word
is in a human body and dwelt among us."

The Reporter thinks, "Copernicus was
long after all, the universe is anthropocen-
ic, and Man the monarch of all he surveys."
But the World, which says, "We will not
ve this man to reign over us," cannot see;
r those Chief Priests who say, "We have
king but Caesar."

None are so blind as they who will not see.

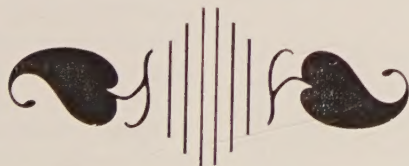
The Theologian says, "In him was life;
and the life was the light of men. And the
light shineth in darkness; and the darkness
comprehended it not." He refers to the
darkness of the wickedness of this world, and
explains, in effect: "The proper sphere of
light is darkness. Light does not avoid dark-
ness: it shines in it. The light of the Word
of God shines in the midst of black opposition
and this opposition is human history."

The Reporter says, "We'll bet our bottom
dollar that THE individual man at the dead
center of all this wonder is an astro-physicist
from Muncie, Indiana. The darkness is
overtaking him."

The Theologian answers: "The darkness
neither accepts nor comprehends the mani-
festation of life. In the context of the world's
opposition Jesus is rejected. But, in spite of
this opposition, the darkness neither does
nor can overwhelm the light of the Word of
God. The darkness surrounds Him, but does
not extinguish Him."

The history of John Baptist and the Word
reproduces the situation in which the As-
tronomer and the Reporter (and all men
everywhere) continually stand. All men
stand in the light of the Truth. It is both
outside and inside them.

In spite of the vast history of the rejection,
there are some who accept and believe. The
soldier-executioner, merely obeying orders
from higher up and from whom not much
was to be expected, accepted Him. He said,
"Truly this man was the Son of God."



Mystics And Mysticism

I. Mysticism

BY DOLLY REITZ

One has the impression that if the word 'mysticism' were to be uttered in almost any social gathering in contemporary America, the reaction to it would be unfavorable: oh, that; it's synonymous with self-delusion, isn't it? and dreamy confusion of thought? questionable esoteric groups; gauzy veils; that sort of thing?

Some words have the difficult job assigned to them of standing for concepts which are not simple or clear. These unfortunate words are more likely to be quarreled over, more subject to disagreement among those who use them than words which have been given less complicated tasks.

The word mysticism has an extremely troublesome assignment, one which it is well nigh impossible to perform. It is not surprising therefore, that we find it used to describe both the highest experience of which man is capable, and, derogatorily, his self-delusion and hocus-pocus.

If, in Dom John Chapman's words, mysticism means the 'direct, secret, and incommunicable knowledge of God received in contemplation,' then it is fairly easy to see how the derogatory meaning has arisen. Given our enormous human capacity for fooling ourselves, and granted that we are as apt to fool ourselves about our experiences of the divine as about anything else, it becomes apparent that there may be a considerable amount of second-rate mysticism about.

But since the purpose of this paper is to attempt to establish a useful definition of the word mysticism, prior to an investigation of the record of it in English letters, it would be well to leave aside its increment of derogatory meaning and concentrate on its classical meaning.

The word mysticism is modern. The older expression is 'mystical theology,' which originally meant the 'direct, secret, and incommu-

nicable knowledge of God received in contemplation,' as opposed to 'natural theology,' the knowledge of God obtained through the senses of creatures, and 'dogmatic theology,' the knowledge of God by revelation. In the earlier and strict sense mystical theology is an experience, not a science, for it cannot be expressed in words.

It is a phase of thought, or rather perhaps of feeling, which from its very nature is hardly susceptible of exact definition. It appears in connection with the endeavour of the human mind to grasp the divine essence or the ultimate reality of things, and to enjoy the blessedness of actual communion with the Highest. The first is the philosophic aspect of mysticism; the second, its religious aspect.

The thought that is most intensely present with the mystic is that of a supreme, all-pervading, and indwelling power, in whom all things are one. Mysticism maintains the possibility of direct communion with the Being of beings—communion, not through any external media such as an historical revelation, oracles, answers to prayer, and the like, but by a species of ecstatic transfusion or identification, in which the individual becomes in very truth 'partaker of the divine nature.' God ceases to be an object to him and becomes an experience.

There is in the whole record of mystical experience, East and West, ancient and contemporary, a certain homogeneous quality. The contributors to the record are all trying to tell us of something which has happened to them; something so profound, so ineffable that language fails to express it, is altogether too weak to carry the burden and the glory of the experience. And so, obliquely, laboriously, approaching first from this direction and then from that, searching for the homely necessary metaphor—a mustard seed, a measure of yeast, a sparkling stone, a dar-

—they attempt to describe the indescribable.

Moreover, they seem to be in further agreement that this experience, when it occurs, is not necessarily the result of conscious preparation or adherence to discipline though observance and discipline have their part, but is rather something freely, surprisingly given. The wind of the spirit blows where it listeth.

The Clement of Alexandria put it this way. Whether it is the Father Himself who draws to Himself every man who lives purely and has gone forward to the intuition of the uncreated and incorruptible Nature, or whether by His own free will, having arrived at the knowledge of the good, leaps and jumps over the boundaries (as the gymnasts say), at the rate, it is not without a special grace that the soul wings its way and is raised above that is above it, putting aside all that has been left.

Not only does the mystical experience not occur without a special grace, but our usual processes of reasoning and speculation, our usual method of procedure by means of attachment and desire are here useless; worse than useless, deterrent. The following is from the treatise *Of Mystical Theology* by pseudo-Dionysius: 'And there is, besides, that most divine knowledge of God, which takes place through ignorance, in the union which is above intelligence, when the intellect, quitting all things that are, and then having itself also, is united to the super-essential rays, being illuminated thence and therein by the unsearchable depth of wisdom.'

And in our own time, this from T. S. Eliot paraphrasing St. John of the Cross in the *Four Quartets*:

... In order to arrive there,
To arrive where you are, to get from
where you are not,
You must go by a way wherein there is
no ecstasy.
In order to arrive at what you do not know
You must go by a way which is the way of
ignorance.
In order to possess what you do not
possess
You must go by the way of dispossession.

In order to arrive at what you are not
You must go through the way in which
you are not.

And what you do not know is the only
thing you know

And what you own is what you do not own
And where you are is where you are not.

To sum up, for our purposes then, it may be valid to say that mysticism is that condition which allows for the direct experience of ultimate reality; that those who have undergone it are agreed that it is peculiarly diffi-



ST. BONAVENTURA

Feast — July 14

cult to report; that it can be longed for, prepared for, and waited for; but that it is, in the end, something given and not accessible except as a gift; and that it appears to be granted most frequently when the busyness of our intellect and our ego has been stilled; when, perhaps, we are in a mood to give assent to St. Antony's 'celestial and more than human judgment as to the end of prayer: that prayer is not perfect in which the monk understands himself or his own prayer.'

II. Van Ruysbroeck And The "Friends Of God"

BY JOHN PILGRIM

The Blessed Jan Van Ruysbroeck, as his name indicates, came from Ruysbroeck. It was in this small town on the Senne River, between Brussels and Hals, that he was born, in the year 1293 A.D.

In 1304 — at the mature age of eleven—he ran away from home. Of his early years and his education, little has been recorded. We do not know what schools educated him, or how many scholastic degrees, if any, he held. Denis, the Carthusian, says of him that "he had no teacher but the Holy Ghost." He was made a priest of the Church in his twenty-fourth year; and is acknowledged to be one of history's great mystical theologians.

So of this blessed man, to whose God-inspired pen we owe literally a shelf of profound and penetrating books about the religious way of life, we know few physical facts:

1. He lived in the fourteenth century.
2. He spoke and wrote in Flemish.
3. He ran away from home at age eleven.
4. He became a priest at age twenty-four.
5. He lived the contemplative life of prayer.

With a man like Blessed Jan, what more do we need? Assuming that nothing really fundamental has changed during the past few centuries—and nothing that is really fundamental can change—just what is it that made Jan Van Ruysbroeck *different* from the other men of his age and of ours?

He himself would deny immediately—of that we may be sure—that there is any difference at all. And physically, he no doubt looked no different from a priest or a monk of today. The styles of cassocks don't change very much. Of course, he *was* a contemplative, and there are those who may say that there are not too many contemplative clergymen around *today*. I wouldn't know. But so far as Van Ruysbroeck and his fourteenth century followers are concerned, let us be content to accept them as history has de-

scribed them and call them FRIENDS OF GOD.

The outstanding fact about these men, and the way they chose to live, was their concentration on PRAYER. Like all such holy men, I suppose, they literally drew their breaths, and lived their lives *daily* in THE PRESENCE OF GOD. It was two centuries later that the revered Carmelite, Brother Lawrence, popularized that immortal phrase. But to Blessed Jan Van Ruysbroeck and his followers, this Presence of God was the central *fact* of this life of man on earth.

A trained theologian himself — see *THE BOOK OF SUPREME TRUTH*—theology was nothing abstract or "intellectual" about Ruysbroeck's religion. To Blessed Jan, and to all his "Friends of God," the English words "Religious Life" must have meant very simply, LIFE. And Prayer, to a man like Ruysbroeck, seems to have been very much as the air is to another man's lungs. And to such a man, praying becomes quite as natural, and quite as normal, as breathing.

No man can give a satisfactory definition of Contemplation (1). For this reason, many sincerely religious not only dislike the word but dispute the reality itself. The battle between the Marthas and the Marys of this world is ancient, and seems eternal. So let us not get involved in *that* dispute. Instead, suppose we take a brief but straight look at the way in which many contemplatives live.

Silence. Solitude. Retreat. It is to attain these three objectives that we so often find the contemplative far from the beaten path. And for good reason. For if any man is to spend several hours of any day in prayer, he is well advised to avoid at such times the broad highways of the customary. This

(1) See Preface TO THE READER—page VII of CONTEMPLATIVE PRAYER, by Shirley Hughson, O.H.C.—Holy Cross Press, 1935.

easy if you enjoy the company of your
folk, and wish to be of as much serv-
to them as history tells us many contem-
tives are. Jan Van Ruysbroeck, for ex-
ple, was a very popular man, and he
med to like it that way. Almost everyone
ed this simple, friendly priest. They all
ked to hear him preach and listened
erly to his counsel of common sense.

To accomplish the work of prayer that was
breath of life to them, Blessed Jan and
Friends of God set up their own separate
community at Gronendal. Within the Com-
munity, in addition to the beautiful Chapels
the other Community rooms, each man
doubtedly had his own private cell. There
no record of just how these rooms were
furnished. But they probably were of the al
monastic pattern—a prayer-stool, a
n, a chair or two, a table or a desk and
aybe a few books. The furniture, if it was
ot extensive, was unimportant. Each cell
ame “furnished” at the moment the monk
ered to kneel and pray.

The point then was (and is today) that in
cell, each man could be alone, in solitude
h God. And to a soul in prayer, there is
thing more essential than that—just that
silent retreat *alone*—with God.

THE BOOK OF THE ADORNMENT OF SPIRITUAL MARRIAGE

THE BOOK OF CONTEMPLATION

THE BOOK OF THE SPARKLING STONE THE LADDER OF LOVE

THE BOOK OF SUPREME TRUTH

ese are a few of the many books that the
sy and Blessed Jan found time to write.
HE ADORNMENT is considered by
ny to contain the major themes of his
ching. He divided this one book into
ee books and, in so doing, teaches that
FE—when fully lived—is three-fold, and
sists of:

THE ACTIVE LIFE

THE INNER LIFE

THE CONTEMPLATIVE LIFE

The keynotes of Van Ruysbroeck's mess-
are in his Chapter Heads. For example,
Book One (The Active Life), two of his
tifully written chapters are called:

XII. How Humility Is The Foundation Of All Other Virtues.

XIV. Of The Renunciation of Self-Will.

In this Renunciation, he comments:

Of all such Christ says: Blessed are the POOR

IN SPIRIT—that is to say those who have re-
nounced self-will—for **THEIRS IS THE KING-
DOM OF HEAVEN.**”(*)

In her illuminating note on this passage,
Evelyn Underhill points out that each virtue
that Ruysbroeck extols so highly opposes
one of the SEVEN MORTAL SINS: This
works out as follows:

The Seven Sins The Corresponding Chap. Heads

Anger	Chapter XVI of Meekness
Avarice	Chapter XIX Of Generosity
Envy	Chapter XVIII Of Compassion
Greed	Chapter XXI Of Temperance & Sobriety
Lust	Chapter XXII Of Purity
Pride	Chapter XII Of Humility
Sloth	Chapter XX Of Zeal and Diligence

The second BOOK of ‘The Adornment’
deals with the Inner Life. In it, we find his
famous chapter about the fountain with the
THREE RILLS. Why the author chose a
fountain for his symbol here seems to be
puzzling but turns out to be simple. Miss
Underhill, in her Note 12 on page 253, ex-
plains:

“Probably Ruysbroeck had here in mind such
a fountain or LAVABO as was to be seen in any
fourteenth century cloister: a cistern or a basin
fed by a duct of running water, and pouring
itself out in several streams into the lower basin
or trough which provided washing places for
the brethren.”

The brethren knew well the lower basin,
or trough, and washed in it daily. What
their great leader wanted them to do was
simply to *lift up their heads and see*—THE
THREE RILLS. And these he explains
very clearly in three beautiful chapters:

THE FIRST RILL ADORNS THE MEMORY.

THE SECOND RILL ENLIGHTENS THE
UNDERSTANDING.

THE THIRD RILL ESTABLISHES THE
WILL TO EVERY PERFECTION.

And thus it happened! It was by these
teachings that Jan Van Ruysbroeck brought
his followers and his friends to what he
called: THE GOD-SEEING LIFE of
which (on page 178) he says, in part:

“... And this is the wayless being which all
interior spirits have chosen above all other
things. This is the dark silence in which all
lovers loose: THEMSELVES ...”

Rest in this peace, O Blessed Jan, and
pray for us!

* Page 28. THE ADORNMENT OF THE SPIRI-
TUAL MARRIAGE by Jan Van Ruysbroeck. Trans-
lated from the original Flemish by C.A. Wynschen-
Dom. Edited, with an introduction, by Evelyn
Underhill. London: John M. Watkins, 21 Cecil
Court, Charing Cross Road. 1951.

III. Adoratio

To me—in the upshining surge of an onswing of cloud
In a glory created—came the like-created glories of the just-
gone wing

Of seraphim:

Principalities, powers and thrones —
Now and henceforth.

To me—in the upleading swell of the inbalm'd serene
In a glory e'er present—came the tang eviternal of the glory
of the grace

Of Grace:

Angels, archangels, cherubim — all
In the *now* of creation.

To me—in the upswelling lead of the might of existence
In a glory e'er joyful—came the unbegun End of the all

Of creation:

The might, majesty pow'r and domain—
Henceforth, e'ermore—and Now!

BY DONALD GRAYSTON

IV. What Do I Know About God?

Over against all that is ugly in me —

He is filled with beauty.

Whereas my life often falls into disorder —

He is Perfect Order

Though I am bent towards sin —

He is always pure, clean, shining Holiness.

Because He knows that I am but dust,

He does not cast me out —

Though I so often fail in my strivings towards Him.

He is there — just beyond the veil of my understanding —

A Presence felt—an exciting stirring in my mind and soul—

A sudden happiness —

A leaping up of my spirit to meet the Unseen one!

Melanesian Mission

BY C. E. FOX

(Continued)

Some brothers were shot and killed or wounded. The Japanese destroyed the Brothers' Headquarters at Tambalia, burnt down their church and houses, and carried

off the gold paten and chalice which Bishop Steward had given them, and which they had concealed in a clump of bamboos. Now there are seventy Brothers.

Brother Dudley and Brother Moffat were two of the original seven, and were later ordained priests. At the outset of their work

Brothers on Guadalcanal, they climbed the mountains, the last part of the journey up a cliff so steep that they climbed by creepers hanging from it, and so reached a heathen village, where they were warmly welcomed by the chief and allowed to sleep that night. But the next morning his attitude changed, and he turned them out violently. They asked the reason, and he told them the heathen priest had come to him very agitated, saying, "You think there are only two of them, but I can see a third with those two, and his face is so bright that it confounds me: turn them out." So the Brothers

asked if they might take the boy down to their headquarters on the shore and try to heal him. The father replied that he thought healing impossible, and in any case there was no way of getting the boy down, but that they could do what they wished. The boy's legs were covered with loathsome ulcers, but the two Brothers carried him pickaback, taking turn and turn about, some twelve miles down the hills. After some weeks they took him home again, healed, and his father asked for a Christian school.

I remember coasting along the shores of New Britain in the Mission ship, looking for



that instead of two there are always three.

Two Brothers (one is now a priest) went to the hill people of Malaita, who were still fighting and dangerous, likely to kill a stranger. They reached a village which seemed to be deserted, but at last in the chief's house they found his son, a boy crippled with tropical ulcers and unable to walk. While they were talking to him the father returned, and, seeing the shadows of these strangers in the doorway, rushed in with his spear raised to kill them. But his son called out, "No, father, these are friends." The

a place to land two Brothers, and receiving a refusal at each successive heathen village, until at last we found one where the people were willing to allow them to stay. I took them ashore, and as I rowed back to the ship I watched these two young men standing there with nothing but what was in their haversacks, among a heathen people of whose language they knew not a word, who might easily kill or starve them after we had gone. They were a thousand miles from their own homes, and knew that the Mission ship would not come back for a year. A year later we called there again, and found them stand-

ing there once more, this time with twenty of the people prepared for baptism. After some years there were several hundred Christians there.

Ini and a Household of Brothers had been working elsewhere on the same island, and when the Mission ship arrived, we found more than two hundred people prepared and awaiting baptism. The service took place at a river of clear water running down from the mountains over a gravel bed. The Bishop's chair was set on a high grassy bank, the few people already Christians standing round him. On the other side of the river were the assembled candidates, and the heathen watching. For some three hours Ini and I stood in mid-stream while the people came to us, were baptised, and passed over to the Christian side through the waters of baptism. Once across, they exchanged their old garments for white ones. So the band of Christians grew steadily larger and larger while the group on the opposite bank diminished, till every candidate had passed through the river. Then the whole white-clad company went singing hymns in procession up the hill to the little church — a building too small to hold so many.

An Auxiliary Service

After the death of Bishop Steward, Ini established the Order of Companions—*Pul-sala*—to help the Brothers. This was entirely his own doing. He wanted the Brotherhood to rest on the Melanesian Church and not on help from Europeans, for he thought that the Melanesians should themselves support and send out their own missionaries. When he founded this Order he said to me, "I only want really keen Christians as our Companions."

On joining, a Melanesian renews his baptismal vow publicly in church, and promises to do two things: to pray for and work for the Brotherhood, and to pray for and work for his own village community. The Companions have their own Office, which they say together in church every Friday. They encourage young men to join the Brotherhood, and they give alms for it (alms for individual Brothers are not allowed) Each must undertake some special service to help

in his own village—perhaps looking after the church and its grounds or the cemetery, visiting the sick, or gathering firewood for old people.

Men and women belong and, like the Brothers, they are organised into companies of eight to twelve; there may be more than one company in a large village. These companies are organised into Districts, each with a Head Companion. On St. James' Day each year there is a District meeting, when church life and ways of helping the Brotherhood are discussed. In my own experience the Companions are the Brothers' warm friends, helping them with gifts, such as pandanus sleeping mats, and general hospitality.

There are at present about 2,000 Companions, many of them in the New Hebrides, where there are now no Brothers at work, though there were many at one time. When the Brotherhood sent missionaries to New Guinea in 1956, the Gela Companions provided part of the cost.

Advance

At their Annual Meeting in 1955 the Brothers proposed that some of their number should go to New Guinea—1,000 miles away in another diocese—as missionaries and they received a warm invitation from the Bishop of New Guinea. Early in 1956 they sent a Household of ten under Brother Andrew, the *Tuaga* of the Brotherhood, and it was decided that they should work under the Coadjutor Bishop of New Guinea, Bishop Hand, as their Father. He sent them by aeroplane to the newly discovered peoples of the highlands, 5,000 feet above the sea. There they have had great initial success, more than a thousand people coming to their teaching, and several hundred children to the schools. They may be more readily acceptable to such people, understanding them better, and better able to live under the same conditions, than Europeans. This might also prove the case in Indonesia, where Ini always hoped one day to go.

Thus the conversion of the Melanesians by English missionaries has lit a fire bound to spread to other lands. My experience as a member of the Brotherhood for eleven years is that no life could be more joyful, because

the Brothers' friendliness for each other, for fun, and their faith; and because of the warmth of the welcome every Brother receives from all the Companions.

Some reader might wonder why we do not use such a means of evangelisation in our Holy Cross Liberian Mission. How gladly the Fathers would welcome such a venture! We must wait in patient hope upon the Holy Spirit. Nations show a surprisingly different response to the opportunity of preaching for Christ. The Germans were quick, the French were slower, but both were ready later on. When the right time comes,

West Africans will reveal great talents, endurance, charm and persuasiveness in missionary work.

—Editor

Contributions for its work or requests for information about it may be sent to:

THE MELANESIAN MISSION
33 Southampton Street
Strand, London, W.C. 2
England

—or—

41 Shortland Street
Auckland, New Zealand

John Keble And The Hawaiian Reformed Catholic Church

BY ANDREW FOREST MUIR

The appeal of King Kamehameha IV and Queen Emma to England in 1859 for the introduction of the Anglican Communion into Hawaii inflamed the imaginations of churchmen. Many saw in the invitation an opportunity for showing what the Church could do, free of the Erastian connection with the State under which it suffered in England, Wales, Ireland, and the colonies. Those who were grounded in the history of the middle ages, especially Anglo-Catholics, were struck by the parallel between Queen Emma's leading her people into the Church and Queen Bertha's cordiality and assistance to St. Augustine in converting the people of Kent at the turn of the seventh century. The timing of the invitation was opportune. During the eighteen fifties the Catholic Revival had emerged from its academic and theological chrysalis and had become largely practical. Brave and self-sacrificing priests had gone forth into the slums of English cities to fight sin and squalor and to carry peace and beauty into the lives of the miserable victims of the industrial revolution. Many who had followed with fascination their difficulties and successes saw in the invitation from Hawaii the opportunity of working an entire diocese, indeed an entire nation, on catholic lines. No less a dignitary as the Archbishop of Canterbury, himself

an Evangelical saw the possibilities. Although the English Church required two years before it complied with the sovereign's request, when it did so, it provided more than Kamehameha and Emma could have expected. In place of a single priest, at the suggestion of Dr. Samuel Wilberforce, bishop of Oxford, and to the delight of Kamehameha and Emma, it provided a bishop and three priests and the promise of additional help.

Dr. John Bird Sumner, Archbishop of Canterbury, selected as bishop-elect of Honolulu an Anglo-Catholic schoolmaster, the Reverend Thomas Nettleship Staley and, despite his own evangelical propensities pressed on him the unparalleled opportunity of setting forth the English Church in all of its Catholic splendor. Dr. Staley was consecrated on December 15, 1861 and, for the eight months following his consecration, he appealed to the generosity of English churchmen. In this he had the cooperation of a committee of Catholic laymen, who included Manely Hopkins, the Hawaiian chargé d'affaires and the father of the poet Gerard Manely Hopkins, S.J.; John G. Hubbard, later Baron Addington, who built the great church of St. Alban, Holborn; Lord Robert Cecil, who was later to serve as prime minister under the title of Marquess of Salisbury;

and Alexander James Beresford Hope, ecclesiastical writer. The clerical leaders of the Catholic Revival, among the most important Dr. Pusey, Dr. John Mason Neale, and the Rev. John Keble, were especially interested in the erection of the first English bishopric, with the exception of the unfortunate Jerusalem bishopric, outside of British and former British dominion.

One can search in vain Sir J. T. Coleridge's and Walter Lock's biographies of John Keble for any indications that Keble was interested in the Hawaiian Church, but fortunately there is a little information in scattered sources that show his connection with the Hawaiian Church. During the months in which he traveled up and down England soliciting funds for his diocese, to which he sailed in August, 1852, Dr. Staley visited Keble's parish at Hursley. He preached in the parish church and delivered a missionary address in the parochial school-rooms. After reaching Honolulu in October and incorporating his diocese under the name of the Hawaiian Reformed Catholic Church, he corresponded with Keble, who was especially attracted to what Dr. Staley wrote about the piety and quiet suffering of Queen Emma, who during a period of only slightly more than a year had lost her only child and her husband. Keble was soon to have the opportunity of making the personal acquaintance of Her Majesty.

Soon after beginning work in his diocese, Dr. Staley saw the need for consecrated women to educate Hawaiian girls and to help elevate the condition of Hawaiian women. In vain he appealed to the sisterhoods at Clewer and East Grinstead, but finally he was successful in obtaining the sympathy and cooperation of the Reverend Mother Lydia of the Society of the Most Holy Trinity. In September, 1864, she sent out three sisters, among them her lieutenant, the Reverend Mother Eldress Catherine. Two days before their ship sailed, these three sisters and Mother Lydia journeyed to Hursley, where Keble celebrated the Holy Communion and preached a sermon full of tenderness and apostolic fervor on the text, "And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice to-

gether" (St. John 4:36). The sermon was later published under the title "Seed-Time and Harvest." In it, Keble made several allusions to Hawaii and to the sisters who were the first in the Anglican communion set out for the foreign mission field.

"So we are this day permitted to join our devotions with some who are on their way, being sent out by the Church, to take care, especially, of the young daughters of the people of the Sandwich Islands, where the King and Queen, and many of the principal persons, being already Christians, have sent to England for a Christian bishop—Bishop Staley—that is his name—some of you may remember his preaching to you in this place, and addressing you in the schoolroom; and he, after two years' work, finds nothing more necessary for the good of the people than that Christian women should come over from England and help them."

And again:

"It has pleased Him to bring that to pass in Hawaii, which He hath wrought in divers countries on which he was looking with an eye of compassion: in our own, as you know, for one. The conversion of England began in some sort from a Queen; and in Hawaii He has rallied up a queen of whom I will only say thus much—taking it from a letter which I received yesterday from the Bishop of Honolulu himself: 'She seeks her consolation,' (for you know that within a short time she has had to part from her only child first, and then from her husband.) 'She seeks her consolation in God, and in furthering the work of His Church, and is ever at the side of the sick and dying.' Surely we are not wrong in accepting this as a happy token of what is to come."

This was among Keble's last sermons, for on the following St. Andrew's Day he had a paralytic stroke from which he never recovered sufficiently to permit his preaching again.

In Hawaii, the sisters established St. Cross School at Lahaina, on the Island of Maui. In the following year, Queen Emma visited England in order to raise funds for

reconstruction of St. Andrew's Cathedral in memory of her husband who had died on St. Andrew's Day, 1863, and to appeal for financial sisters. She arrived in England July 14, 1865, accompanied by a party of dependants which included the Mother Elder Catherine. Until December, when she was obliged to seek a warmer climate on the French Riviera, she travelled constantly about England, collecting funds for the cathedral. Everywhere she went she captivated the hearts of those who met her. Queen Victoria received her, as did the Archbishop of Canterbury. Oxford University entered her. For several days she was the guest of Alfred Lord Tennyson on the Isle of Wight. Sometime during the autumn she visited Hursley, and Keble gave her then an illuminated copy of *The Christian Year*, which is said to be still preserved in Hawaii. Keble was to die in the following year, but Queen Emma, who survived until 1885, was not to be the only one in Hawaii who remembered him with affection. Keble's churchwarden at Hursley was Charles Simpson, captain of the Seventy-Fifth Regiment. His fifth daughter, Emma Mary, was born on October 28, 1856, and was baptized a short while later with Charlotte Mary Yonge

standing as godmother. Captain Simeon was an invalid, and, in order to provide quiet for him, Keble took charge of Emma Mary and her younger brother and sister. When the weather was agreeable, the children played in the vicarage garden; but when it was wet, they remained in Keble's study. Then Keble supplied them with butter and sugar, and they amused themselves by making toffee at the same table at which he wrote. When the toffee was prepared, he took the children on his knees and regaled them with stories as they munched on the sweet. On September 4, 1883, Emma Mary Simeon was married to Dr. Alfred Willis, the second bishop of Honolulu, who had succeeded Dr. Staley in 1872. Mrs. Willis lived in Hawaii and doubtlessly cherished in her heart her childhood intimacy with Keble, from 1883 to 1902, when Dr. Willis surrendered his jurisdiction in Hawaii to the American Church.

Unlike Dr. Pusey, to whose memory the oratory of St. Andrew's Priory in Honolulu is dedicated, and Mother Lydia, in whose honor Sellon Hall at the Priory is named, Keble has no visible monument in Hawaii, but doubtlessly he is cherished in many Hawaiian hearts as a great priest and poet.



GIFT UNSPEAKABLE

My Lord is merciful
His unnumbered days
have ticked away the clock
of scrabbling hour and divided time.
Now I have got Eternity.
He Who Eternal is, is Now,
and shall be.
Here in my hand,
Infinity.

—BY JOSEPHINE IRION

GLEBE HOUSE

The Church in all ages has had its shrines. While the Church in this country is young, by all standards, its history has been rich and varied and it seems fitting that we too should have our shrines. One such is the Glebe House. It is older than our nation, dating from pre-revolutionary times, 1690 to be exact, and is situated in Woodbury, Connecticut. The original building was enlarged in the 18th century and, in 1771, was acquired as the rectory for St. Paul's parish Woodbury. But, most important of all and what has made it a shrine is that it was the scene of the election of our first American Bishop, Samuel Seabury, as Bishop of Connecticut, in 1783.

We may, at times, take our Bishops for granted but we must never forget that the Church resides in the episcopate, for where there is a bishop, there the Church is also. Thus, Glebe House stands, not only to recall an historical event, but also, as a reminder of a vital element in the Church's life.

This shrine of the early history of the Church in America is open to the public daily, except Wednesdays, from 10:00 to 5:00 and on Sundays, from 1:00 to 5:00. Here the traveller and the vacationer may stop to recall a moment from the past and thank God for the American Episcopate.

Grace Abounding

BY BROTHER AMBROSE, O.S.A.

"Why does God not give me Grace?"
Someone recently asked.

This reminds me of a huge liner plying the ocean on a calm day.

Suddenly the officer of the watch heard "Man overboard to port!"

Instantly galvanized into action, the officer barked a command to the helmsman and dashed to the left hand rail of the bridge.

He saw a man floating on the surface of the sea, as the stern swung in a wide arc away from where the "swimmer" lay.

One passenger had thrown a life-belt, two crew members cast a rubber life raft overboard, the engineer hurled a wooden door, all these helps were close to the distressed man, but he seemed too dazed by his fall to swim for them.

Then the man on the bridge saw a shark's fin knife up close to the bewildered person.

Ordering a life-boat to be launched he seized a rifle and fired from the rail, the bullets making splashes between the denizen of the deep and his intended victim.

God's grace is, like the instruments of death to this victim of a fall, always within our grasp, but frequently we are too indifferent, too misunderstanding or, like the "swimmer," too confused to take advantage of them.

The Seven Sacraments are means of, or channels of Grace (just try substituting "help" for "grace" in any such sentence).

By BAPTISM we are put into the way of God's Holy Grace; by CONFIRMATION we receive a great outpouring of the Holy Spirit; HOLY COMMUNION for which, by confirmation, we are eligible, is a continuing and frequent means of grace; PENITENCE grants us God's grace of particular Absolution for our sins; then EXTREMUM UNCTION supplies similar grace for the sick and dying. MATRIMONY enables husbands and wives to build Christian homes; and HOLY ORDERS conveys to the Bishop, Priest, and Deacon special powers of administrative grace.

All this grace continually surrounds us and should we WILL to reach out for them by responding to these we may be saved even as, happily, the one who fell overboard from the ship was finally rescued by the life boat crew, soon returning to the safety of his bed in the vessel's sick-bay or hospital.

Ever wonder what a convent is really like? The opportunity for actually visiting with Sisters in a monastic environment is being offered over the Labor Day week end, August 30-September 1, at the Convent of St. Helena in Newburgh, New York.

The Order of St. Helena, in conjunction with several other women's Communities in the Episcopal Church, will be holding its fourth annual Religious Life Conference, open to twelve young women, ages 18 to 30, who are interested in learning more about the Religious Life for themselves or for those with whom they work, as in the case of teachers and guidance counselors. On the Conference program are meditations by Holy Cross Fathers, group discussions, and informal visits between conferees and Sisters.

Further information may be obtained by writing to the Sister Prioress, O.S.H., Convent of St. Helena, R.D. 4, Box 397, Newburgh, New York.

APOLOGIES TO TWO CONTRIBUTORS

A long and learned paper, rich in quotations, footnotes and Latin, was prepared by Fr. Frank H. Sampson of Richmond Hills, with the assistance of our Associate Priest, the author, the Rev. Thomas J. Williams. It answered the articles by Pastor Bejerholm, written in this magazine over two years ago and containing claims that the Swedish Church should be considered Catholic in faith and sacraments. The reply seems to smash the claim totally. We had planned to publish it "as soon as space permits." Space has never permitted for it is just too long for a rotational monthly. There have been a num-

ber of letters to the editor which complain of over-long, college-level articles.

So we do not intend to print the condemnation of the Church of Sweden, just and well authorised as it seems to be. Our apologies to the collaborators for having kept the manuscript so long and for having disappointed them in their complimentary wish to have THE HOLY CROSS MAGAZINE give it currency.

(There are, alas, other contributors to whom apologies might be made because of their valued manuscripts being kept too long. They might breath a prayer for the editor that he may have more time and wisdom.)



Fr. Tiedemann, OHC, will descend from his plateau above the Pacific to conduct the annual long retreat for the Community from July 21 — August 1.

(It will not be convenient to receive visitors during this time.)



Book Reviews



BY SYDNEY ATKINSON, O.H.C.

CHRISTIAN BELIEF AND THIS WORLD, by Alec R. Vidler. (Seabury: Greenwich, 1957) Cloth. pp. 156. \$3.25.

This is a provocative book. Canon Vidler discusses whether and to what extent a Christian should become enmeshed in the doings of this world. At first sight, the problems appears to be a simple one, but the author presents both sides of the case so appealingly during the first chapter that the reader just must go on and finish the book!

There is a discussion of the prophetic or pentecostal aspect of Christianity, and the Ten Commandments come in for much more consideration than is usual in such books.

In the last chapter Vidler tells us something of the workings of the Christian Frontier Council and its aims; and so we get some firsthand information about the efforts of a group of people who have taken the subject of this volume seriously and practically.

These were the Firth Memorial Lectures given by Canon Vidler in 1955 and are heartily recommended for Christians who have to live *in* but not *of* this world—i.e., all of us!

SEVEN SACRAMENT CARDS. (Morehouse-Gorham: New York, 1958) 35¢ per set.

Printed on good durable stiff paper, this set comprises one title card and seven bearing excellent black and white drawings by Clare Dawson illustrating the Seven Sacraments. On the back of each are explanatory notes. They should be handy in teaching and for gifts.

One criticism: why in the pictures of Confirmation and Holy Order is the Bishop depicted as using only one hand? I thought it was the Laying on of Hands!

THE KIRKBRIDE CONVERSATIONS, by Harry Blamires. (Morehouse-Gorham: New York, 1958) Cloth. pp. 167. \$2.50.

This is the Episcopal Book Club selection for 1958 Summer Embertide. In case you are not familiar with it, write to the Episcopal Book Club, Nevada, Missouri, for further information. They provide a reliable way in which you can be assured of good

religious reading quarterly and they also provide other services: their fascinating little pamphlet *Embertidings*; bookmarks; etc.

This book deals (to quote the author *Embertidings*) with "the mental gap between those Christians who are informed about the Faith and people outside the fold whose idea of what Christians believe are so very wide of the mark." This is presented in a series of conversations between a young school teacher and Canon Kirkbride against a background of contemporary living and experience. Blamires handles a skillful pen; this makes fascinating reading. He takes a hefty rap against pollyanna-ish religion and produces powerful passages regarding sin and death. It is hard to pick out any one outstanding paragraph, but I would like to give the following sample:

"Love of God is born in the will. We begin by wanting to love him. This will to love him drives us to worship, meditation, and prayer; it urges us to acts of charity and self-sacrifice; it impels us to obedience to the commands of God made known to us in the Church's teaching. Only slowly, for many people, does the will to love God transform itself into spontaneous, consuming devotion. Only by steps does the will to love God gradually take to itself and involve with itself the desires and aspirations of the human heart, for we are earthbound creatures, and it is never easy for us to set our affections on things above. Only by degrees is obedience transmuted into yearning and yearning into passion; and only in the case of the saints is this transmutation wholesale. Most of us have to be content that our little hard-won acts of obedience are warmed now and then by the glow of a heart waking to nostalgia for its heavenly home; are fitfully touched by the heart's inmost yearnings to answer love with love. For most of us it is only on rarest occasions in life that yearning, aspiration, and obedience catch fire and blaze momentarily with the passion that burned steadily in the lives of the saints." (pp. 85-86)

CAN YOU DEFEND YOUR FAITH?
If questioned, can you meet the challenge?

A SCHOOL OF RELIGION

for men and women
 sponsored by

THE SOCIETY OF THE COMPANIONS OF THE HOLY CROSS

will be held at

ADELYNROOD, SO. BYFIELD, MASS.

from the Evening of Monday, July 14th
 to the Afternoon of Sunday, July 20th

the Conductor of the School of Religion will be the Rev. Dr. Gregory Mabry, using as subject, "The Doctrine of the Book of Common Prayer," which he will develop as follows: What the Church teaches and practices. Why? Scriptural foundations of the Book of Doctrine. How Theology bears upon Religion. How it works in daily living. There will be lectures and discussion periods in the mornings. The evenings will be reserved for reports from discussion groups and discussion. Afternoons and Saturday evening

will be free for the recreational advantages of the area (sports, river trip, beaches, historic points, and a concert at Castle Hill) or for the excellent library.

The registration fee is \$2.00, which may be transferred but not refunded. The guest rate is \$6.50 per day.

Cars reach Adelynrood via Routes 1 or 17, turning north at Governor Dummer Academy. Trains go from the North Station, Boston to Newburyport, where the rest of the trip may be made by taxi.

Outgoing Mail

Dear Velox,
 Please do not send Special Delivery stamps on your letters or packages. The local office has no means of getting them to you any quicker by reason of the stamps. I live in West Park but hear that the same is true of St. Andrews, Santa Barbara, and elsewhere. All the houses of the Order are so situated that Special Delivery means nothing. Please save the thirty cents for the Holy Cross Liberian Mission!

Faithfully yours,

Sister,
 You will think that the only atonement that occurs to me for my long delay in answering your letter of December 4 is a useless one; for it is nothing more nor less than to write in pencil on yellow foolscap! This is the way I can write most easily and often do it in writing to close friends. I know that, in our dear Lord, you are one of the merciful; and that you will forgive the lack of haste. Please.

It takes us all a long time (a little more than our entire life, for we have to complete our lesson in Purgatory) to learn what the Cross is and what to do with it. Considering that that two-fold subject is the only one and includes all else—we must be—and are—dumb indeed.

The Cross is reality. That is all there is to that lesson. One would think we might have brains to learn it in the course of a score or two of years!

The Cross is not (for us) made of wood and iron—nor of silver or gold or jewels for that matter. Neither does it stand on a hill in Palestine. There is nothing particularly romantic about it—or *unromantic*.

The Cross is, for each one of us, nothing more or less than his actual circumstances inward or outward—each and all of them—at any given moment. It includes the weather (good, bad or indifferent), the state of our health (ditto), the job appropriate to the moment (whether in school or chapel or our cell or anywhere else), the side-splitting joke

we are hearing for the first time or the biting humiliation (all the more humiliating because it is so trivial and because we are small enough to feel it so keenly), etc., etc., etc.

But it also includes—and this is the wonderful part of the game that most people are absolutely unaware of—the misery which comes to us through our own defects and as the result, it may be, of past sins; in other words, the Cross means our sense of shame, sin, futility, failure, mediocrity, luke-warmness, impotence, lack of devotion, etc.

Of all the immeasurable agonies which our dear Lord bore for us which was the hardest? Indubitably it was His sense of dereliction from the Father—His *sense* of sin.

He is immaculate. Not only did He never actually sin, but, because He is God, He *could not sin*.

Yet He allowed Himself to be "made sin for us." By a sort of miracle He seems to have allowed that perfect Human Mind of His to become clouded over—to think "Perhaps it is all a ghastly mistake; the Chief Priests—the rulers of my people—may be right and I wrong—a blasphemous impostor utterly blinded by my pride."

In some way, at all events, He *felt* sin.

He does so, still, in and through each one of us. For He feels all that we feel (whether of joy or pain) just as we feel it. He sees through our eyes, hears through our ears.

All the ineffectiveness, lack of devotion, bewilderment that you feel He feels in and through you. You are the organ or instrument of His continued suffering. Whether you will or not you are affording Him the means of fulfilling His redemptive act.

So that is what the Cross is. It is simply reality—things just as they are—all things, both within and without.

Now, then, "what to do with it?"

Well, what did our dear Lord do but bear the Cross and allow it to bear Him?

Mother ————— is right in bidding you to "quit character-building and practice self-abandonment." And you show that you have the idea when you write, at the close of your letter, "I *hate* being such a wishy-washy person, but I try to make acts of resignation about it and to tell our Lord that if that's

what's needed to teach me humility or something, all right."

Of course, you *hate* to be a wishy-washy person. The Cross would not be the Cross if it were not hateful.

There is no more real way of filling "that which is behind of the sufferings of Christ (for His Body's sake, which is the Church)" than by being willing to be what we are. We are what we are, whether or not Jesus is bearing the humiliation of being what we are inside us. If we want to be absolutely one with Him and to share in His redemptive act, it's the simplest thing in the world; we have only to be willing to be what we are—for His sake "and for His Body's sake, which is the Church."

Now, dumb as we all are, we are not quite so dumb as to misunderstand this *complete* thing. When the Reverend Mother tells you to "quit character-building," she does not mean for an instant that you are to sit down like a bump on a log and ignore the ordinary exercises of spiritual growth. On the contrary, we are to keep on trying our level best to fill our offices with recollection and fervor and to make our self-examinations as well as our confessions. That much we all know.

But those very efforts which we make every day in day out, and which often (if not always) but invariably seem so ineffective and unreal—*constitute our Cross*.

And we must continue to bear that Cross and allow it to bear us, in Christ. "We must keep up that which is behind." *See, it's swell*.

As you see, I have written nothing in the way of detailed advice as to how to say your offices or make your meditation better, and so on. There are millions of books about such things. And they are useful.

But most fundamental of all is this very matter about which we have been thinking together. Your letter shows that you are learning that fundamental part—as we are, please God, however slowly.

Someday we shall have learned it perfectly. Then, in the twinkling of an eye we shall be changed. In other words, just as soon as we are willing to be what we are, for Christ's sake, the way will be clear for God to make us something different. Our part is (by

to accept the Cross. His part is to step up into the glory of His Resurrection. Closing, here are two detailed scrapbooks.

In your examen, do not so much analyze yourself as let our Lord analyze you. To Him, "Dear Jesus, have I wounded any way this morning? How?" And, that, "Dear Lord, have I pleased You in any way?"

2. Be very faithful about your spiritual reading. Good biographies help a lot: as, for example, Jorgensen's *S. Francis of Assisi* and *S. Catherine of Siena*, Farrow's *Damien* and *the Loper*, Monahan's *Jane*, *Erskine Stuart*. These are four of the finest books I know.

Write me again sometime—pray for me, please—and forgive me for having been so slow. + God bless you.

With much love in our dear Lord.

The Order of Saint Helena

Newburgh Notes



the time this month's Magazine comes "bunny" Alex and his grandson Sandy are on high seas, en route to their beloved land. Alex had prepared for this journey for months, and we went with him through the agony of getting berths on a ship, which for quite some time seemed next to impossible, as all the boats sailing at this time of year were reported to be sold out—this in January! After a few weeks full of anguish, however, there came the good news that there was a vacancy after all. Of course, not unusual not to find out how any work is done by a person until he has been doing it for some time, and for a few days

some of the Sisters were initiated by Alex into the various and important secrets of how to run a house from the mechanical point of view. Diagrams were drawn of where fuses were to be found and which area they served, how to operate the Convent's sewage system, how to mow the grass (and how much there is to be cut, and how quickly it grows again!) where to dump the garbage etc. A few days ago we saw Jane, Alex's wife, learning how to drive the tractor, rumbling through the fields at top speed with Alex sailing behind her, trying to shout instructions above the noise of the motor. It was a sight!

The Novices spent their yearly rest period with their Novice Mistress at Camp St. George. These few days together in a relaxed atmosphere help them to know one another better, and the respite from daily routine prepares them for the rigors of the busy months ahead.

As Sisters take their weekly turn as "portress" which despite its name involves also the answering of the telephone, we sometimes get into funny situations. One Saturday evening, for example, the telephone rang and, on taking off the receiver, the Sister heard this query: "Are you open on Sundays?" Another time, on the announcement that this was the "Convent of St. Helena," an incredulous voice screamed at the other end "You're WHAT?!?"

We reported last month's activities in the June number, but there are a few additions: on the Feast of Corpus Christi the Sisters went to Holy Cross Monastery for the cele-

bration and picnic lunch on the ground overlooking the Hudson. On June 7th there was a meeting of the Alumnae of Margate Hall School at the Mother House. Sister Rachel was a speaker at the Catholic Education Conference held at Camp DeWolf, Long Island from June 8th to 11th, and Sister Josephine accompanied her. The Woman's Auxiliary from Stone Ridge, N. Y. visited us on the 12th, and on the 28th the Young People's Club from Haworth, N. Y.

It seems that July will be quieter, but no less busy, for until Alex' return in August (just in time for the Long Retreat) the Sisters will be occupied—apart from their daily chores—also with the ones ordinarily done by him. We are very much looking forward to having Sister Alice back with us on July 8th, and Sister Jeannette on the following day. Sister Clare will be at Stone Ridge, N. Y. from the 13th to 20th when she will conduct a Children's Mission.

Versailles Notes

Your reporter is dressed in sackcloth and ashes, having finally cut the corners too close, and sent in her May report too late to appear as scheduled in last month's magazine. The editor thinks it is still worth printing, so here is a double dose of our doings.

Up to the end of the year, and afterward, our Mathematics department continued to go off every week or two for indoctrination in the New Mathematics Curriculum. One day in May three of them came back from listening to a series of papers at a Mathematics Conference in Lexington, with the following distillation of their reactions:

F is the Reals on a Finite Orthogonal Base.
by 3 nondegenerate quadratic forms

To function or not to function,
That is the differential!
Whether 'tis nobler in the mind to expand
continuously
Or to multiply upon a line to a summation,
And so approach infinity.
A set — a field — and more!
And in those semi-groups what isomorphic

thoughts may come
Determine flaws.

We don't quite understand what it's about, but its correlation with Shakespeare guarantees its humanistic respectability.

On May 19th we were hostesses to the Regional Meeting of the Council for Religious in Independent Schools. Representatives from several schools took part in a consideration of "The Gospel in the Curriculum," under the leadership of the Rev. Alvord Beardsley, director of the Council. In the evening we began our official farewells to this year's Seniors, at the Junior-Senior Prom. "Santana, 1958," we sang with the orchestra, we danced under a purple paper canopy, finding our way, by the light of Japanese lanterns around a ricksha in the center of the Gymnasium in which a Japanese boy and girl were fanning good-byes to each other.

Three Thursday nights in May were devoted to banquets. The Banquet Polytechnique was mostly French, but with a little German seasoning, and a dash of Spanish, came first. On the second Thursday evening, the Banquet of the Worthies, draped in sheets, and waited

and foot by Freshman slaves, lay on mattresses on the gym floor, and ate fried chicken with their fingers. The third Banquet was Literary, put on by the English department, with announcement of literary prizes, and the presentation by the Seniors of a scene from Sheridan's "The Rivals." Faculty Follies afterward, in the gym, were successful in taking off the students, to their earling delight, and without hurting anybody's feelings.

Friday, the 16th, was the day of the Opera which this year was Bach's "Coffee Cantata." We hadn't known that a Cantata, or a Cantata by J. S. Bach, could be amusing, as well as beautiful. But now we've learned.

May Day, on the 17th, was the usual three-ring circus. The Alumnae have a formal luncheon in the school refectory, after which one of their number talks about her experiences since graduation. This year it was Clara Van Meter, 1951, mother of two, who attributes her efficiency as a baby-tender and floor-sweeper to her education at Margaret Hall and Sarah Lawrence College. The students, banished from the school building to make room for the Alumnae, picnic-lunch at the out-door fireplace *sans cérémonie*, while a Pilgrimage group of Associates and members of the Guild of St. Helena from Louisville open their sandwich boxes near the door of the Convent Kitchen, in which coffee is percolating on the stove. All three groups join to admire the Lower School play, or plays, at three. The high point of the afternoon is the crowning of the Queen, at four fifteen.

The Father Superior visited us from May 16th to the 18th. He chose the best possible week for ceremonies and celebrations. Arriving on Rogation Sunday, he was able to participate at the three out-door Rogation processions, and to grace the Banquet-Cantata, May Day sequence described above.

Father Stevens was with us from St. Andrew's for conferences and confessions from May 4th to 7th. Sister Mary Michael arrived on the 24th to share with us the last week of school, and to get a running start on the '58-school year.

On Whitsun Monday, while the rest of us dug into examinations, Sister Alice drove to Shelbyville, Indiana, to talk about the Religious Life, and to show slides of the life of the Order to St. Luke's Church people there. Thursday evening, when exams were almost over, our friend, M. Willy Walsh, French Consul in Louisville, came for dinner, French chapel, and a talk and question period about the critical situation in France. M. Walsh knows General de Gaulle personally, and was confident that all will be well under his leadership.

The Father Superior came back to Versailles to give the Commencement address on June 2nd. The Prize Day Banquet fell on the last day of May, and the Baccalaureate service on Trinity Sunday. St. John's Church, Versailles, opens its doors to us for this service, and this year the preacher was the rector of St. John's, Father Hosea, our dear friend and indefatigable supporter.

For three days after Commencement, nobody went anywhere, but for the rest of June we were mostly on the go.

On the 5th, Sister Rachel was off to Faribault, Minnesota, to receive a citation plaque from Shattuck School for service to Secondary Education in the United States. Shattuck School made these honorary awards to a hundred and seven people as part of its centennial celebration. From Faribault, Sister Rachel went to Camp DeWolfe, Wading River, Long Island, to lecture for three days at the Eastern Catholic Education Conference there. Then she finally got to come home.

Sister Alice conducted two Vacation Church Schools in June, one at Trinity Church, Atchison, Kansas, from June 8th to 15th, and a second, from the 15th to the 22nd, at the Church of the Epiphany, Independence, Kansas.

Sister Jeannette and Sister Mary Joseph were away at the Howe Conference for Young People in Northern Indiana from June 14th to 20th.

The American Church Union held its 1958 Training Institute for Vacation Church School leaders at Margaret Hall June 15th to 20th, under the direction of Father Meere-

boer, the A.C.U. Educational Director.

On June 21st Sister Marianne and Sister Frances flew to McKinney, Texas, to conduct an eight-day Vacation Church School at the Mission Church of the Holy Trinity. This is a mission of Mexican families. The Sisters learned much from them and with them about the love of God.

Sister Mary Michael has been commuting forty miles to Danville, Kentucky, where she is taking summer courses in History at Centre College, and Sister Mary Joseph went to Philadelphia June 28th for summer study at the University of Pennsylvania, where she hopes to complete her work for an M. A. Degree.

The Order Of The Holy Cross

West Park Notes

Fr. Superior gave addresses at three school commencements in June: St. Andrew's, Margaret Hall, and South Kent. He preached at the Good Shepherd, Rosemont on the 15th.

Bishop Campbell preached at the Holy Communion, Paterson, N. J., then went to Jacksonville, Fla., to visit his sister and see his nephew, John Marshall Haynes, made a deacon. He has completed his history of the Liberian Mission and sent it to the printer.

Fr. Bessom made addresses at the Vocational Conference in Bethlehem, Penna., on the 22nd to 28th.

Fr. Hawkins went to Albany for confessions and to St. Luke's, Richmond, Va., to supply until time for the Long Retreat.

Fr. Adams flew to England about compliance time Corpus Christi for engagements, a visit, and attendance at the Eucharistic Congress, representing the Order. He will be assigned to Santa Barbara after his return.

Fr. Bicknell supplied at Rosemont and assisted in the work of the Valley Forge Conference.

Fr. Terry, detained longer than was expected in California because of his father's illness, supplied at Rosemont and served as chaplain at Valley Forge.

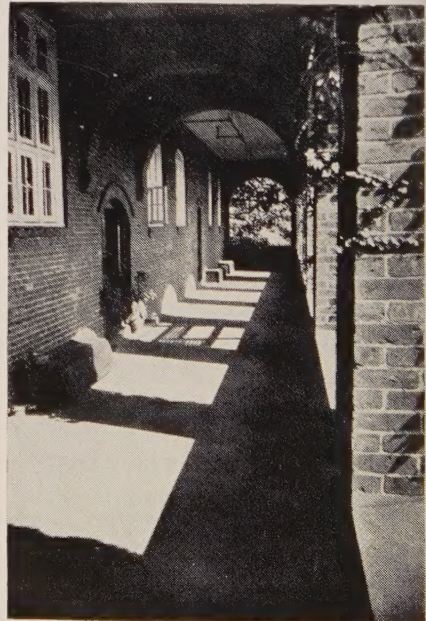
Br. Michael took part in the Catholic Educational Conference at Camp De Wolfe, Wading River, Long Island.

Corpus Christi brought out a grand crowd of friends from far and near, who delighted in the ceremonies, the lunch on the lawn, and

their inspection of the new infirmary and the Press building. Irises and other spring flowers, and fresh landscaping over the scars of recent reconstruction work made the scene even lovelier than usual.

Dr. Eric Mascall, the noted Oxford writer and Oratorian, was our guest and gave thanks to the community and novitiate.

Retreatants and guests, single cars, lines of cars, and chartered busses have attested to the popularity and usefulness of the mother house.



An Ordo of Worship and Intercession July --- August - 1958

- Wednesday* G Mass of Trinity vi—for chaplains in the armed forces
Thursday G as on July 16—for the Order of Saint Helena
Friday G as on July 16—for the Priests Associate
 St Vincent de Paul C Double W gl—for the Oblates of Mount Calvary
 7th Sunday after Trinity Double G gl col 2) St Margaret VM cr pref of Trinity—for the Society of Saint Margaret
Monday G Mass of Trinity vii—for the poor and unemployed
 St Mary Magdalene Double W gl—for the clergy and people of parishes dedicated to St Mary Magdalene
Wednesday G as on July 21—for reconciliation of enemies and growth in charity
Thursday as on July 21—for Bishops of the Church
 St James Ap Double II Cl R gl cr pref of Apostles—for Christian Missions
 SS Joachim and Anne Gr Double W gl—for the Order of Saint Anne
 8th Sunday after Trinity Double G gl cr pref of Trinity—for Christian unity
Monday G Mass of Trinity viii—for the perseverance of penitents
 St Martha V Simple W gl—for Christian authors, teachers and editors
 Translation of William Laud Double R gl—for the Church of England
 St Ignatius Loyola C Double W gl—for all religious
- August 1 St Peter in Chains Gr Double R gl col 2) St Paul pref of Apostles—for the persecuted
 Of St Mary Simple W gl pref BVM (Veneration)—for the Confraternity of the Love of God
 9th Sunday after Trinity Double G gl col 2) St Nicodemus C cr pref of Trinity—for the Confraternity of the Christian Life
 St Dominic C Double W gl—for the Order of the Holy Cross
 St Oswald KM Double R gl—for Christian family life
 Transfiguration of Christ Double II Cl W gl cr prop pref—for the Community of the Transfiguration
 Holy Name of Jesus Double II Cl gl cr pref as on Purification—for the Community of the Holy Name
 John Mason Neale C Double W gl—for all Christian rulers
 Of St Mary Simple W as on August 2—for Saint Andrew's School
 10th Sunday after Trinity Double G gl col 2) St Lawrence M cr pref of Trinity—for the Liberian Mission
Monday G Mass of Trinity x—for Mount Calvary
 St Clare V Double W gl—for the Poor Clares of Reparation and Adoration
Wednesday G as on August 11—for the faithful departed
 Vigil of the Assumption V—for the peace of the world
 Assumption BVM Double I Cl W cr pref BVM—for vocations
 Of St Mary Simple W as on August 2—for schools of prayer

. . . Press Notes . . .

CHARGE IT! That is a very convenient phrase to use, but what complications it can make. First of all you have to pay up eventually; secondly it does make a lot of extra work for the dealer, no matter who he is. In the book business the charging of small amounts has made the cost of operation go up and most concerns are endeavoring to discontinue charge accounts under certain amounts.

In our department here at Holy Cross the amount of time consumed to handle these small items has increased beyond what is considered a reasonable thing. And then the cost of the paper involved and the postage used for "reminders" that the bill is due, etc., is far out of proportion to the collection, that often this results in more of a loss than the amount of the charge—we are out the cash and the article also.

SO, in line with the trend amongst book dealers, I am asking our customers please to send remittances with orders that are **UNDER ONE DOLLAR**. For years we have printed at the head of our Order Blank "Orders for less than \$2.01 MUST BE ACCOMPANIED BY REMITTANCE" . . . it is surprising how many customers completely disregard this, and they would perhaps be offended if we should call this to their attention. But we can hesitate no longer over it—something must be done to help

us continue to sell at our prices. Will you please keep this in mind the next time you send in an order?

The increase in postal rates is going to affect our business in a great way. We have not received a list of the Official Rates from the Post Office Department but when we receive it will mean some more figuring and perhaps adjusting of prices.

I am sorry that a batch of imperfect *Magazines* got into the mail in June and we have gladly sent complete copies to those who do not know of an imperfect one.

I had my first opportunity to get out for a ride in the country one evening lately and I felt that I had come into a new land and a new season of the year. I spent four weeks in Kingston Hospital and that four weeks was just long enough for all vegetation and flowers to come to maturity—and what a wonderful sight it was after the "shut in" spell. My only regret, of course, was that I could not take my fishing rod and stop at some stream. But some day I will get the chance—then beware, fish.

Thanks to all those who sent kind thoughts and messages during the past weeks. I am thankful to God for so many wonderful friends.

